

HISTORY OF EVANGELICAL MINISTRY

(1985-2006)

BY EUPHEMIA ADOBEA DARKO

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(1985 – 2006)

By Euphemia Adobea Darko

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INTRODUCTION

I saw the need to research in the history of this church, in my final year, as a student of the Good News Theological College and Seminary because the history of the church has not been documented by anybody. This information and document is an interview granted by Reverend Satch Emmanuel Anumbi, at La on the 8th December 2006. The Evangelical Ministry Church, popularly known as (Evamis), is one of the Pentecostal churches in Ghana. It is an African Indigenous Church (AIC) that has numerous challenges like some other AICs in Ghana.

My concern and main purpose that this brief history of “EVAMIS” will help the up and coming leaders of the church and those who are interested in the growth of the African Indigenous Churches to see the challenges and pain that the leaders went through with no support, no facilities but the Word of God and the Holy Ghost as their enabler.

When God moves a man touched by the Holy Spirit, no matter their background and education, the man does mighty things. “Those who know their God do exploits. Deut 11: 32.

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CHAPTER 1

THE LIFE HISTORY OF THE FOUNDER

Birth and Parental Background

Mr. Emmanuel Ako Anumbi (Young Man) as formerly called was born to Mr. Isaac Ako Anum and Madam Susuan Korkor Lassey on Friday 21st March 1940 at Korle-Bu hospital in Accra. His father came from a family house called Nii Adjei Odai We at La of Dzrasee quarters. He was a hard working farmer and an old time shoemaker born in a village called Frafraha on the Dodowa road in 1908. Because of his farming, he travel widely to Asamankese and Bonglo in the Afram plains, and later came back to La-Accra to continue making shoes.

His mother came from a family house called Nii Badu Ansah, We at La of Abese quarters. She was born in a village called Amrahia near Fafraha on the Dodowa road on the date of 1910. She was a hard worker in farming and a trader in kenkey, a local food for Gas in Accra. Because of her farming activities, she too traveled a lot with her husband, and then later came back to La to settle to sell kenkey, corn dough and porridge.

Education

Rev. Emmanuel Anumbi spent most of his early days helping his parents on the farm. Therefore, he was old when he started going to school. He attended elementary school at Adukrom in the Afram Plains in the Eastern Region of Ghana in 1947. When he was in class four, he left with the parents to La in the Greater Accra region where he continued his education at La Presby primary school in 1949. He continued his education at Teshie '5' Middle Mixed School at Ako Adjei. He graduated in 1953. After completing, he went to Ghana Empire Secondary School at Asamankese in the Eastern region in 1958. Later the school was moved to Kaneshie (Gempisco). His best subject was Book-keeping and Accounting. He was, therefore, awarded the best student in book-keeping and accounting.

Marital Status

In 1962, when Reverend Satch Anumbi was twenty-two years old, he met Beatrice Dedei Clottey Omanyeyoo, a young educated, God-fearing lady from a family house called "Oshila Naa". They were married in the customary way. By then she was attending a commercial school called Sowah's Gift Commercial near La Apapa, doing her three years typing training. After completing her typing course, she joined the Judicial Service in Accra. She has been a dear wife to him from the beginning up to date. In 1976, they had their first son but he passed away immediately after birth. God blessed them for the second time in 1982 when they had a baby girl. They named her Euphemia Adjeley Anumbi. In 1986 they gave birth to another baby girl called Dianah Adjorkor Anumbi. So at now they have two girls; their marriage is still strong both spiritually and physically.

Religious background and Call to the Ministry.

Rev. Satch Anumbi was a member of the Presbyterian Church of Ghana at La during his young days but he backslided so he stopped going to church. He became a seaman in 1959 but he quit going to sea in 1961. He began repairing watches. He did that job till he was employed at Chesebrought Ponds (Ghana) Limited in 1962. One day he was on Sea when he heard a strange voice telling him to go and worship Him but he did not believe, till it continued three times. Then he got to know from prophetess Cecilia Adjorlolo that it is a call from God so he joined her ministry called *Showers of Blessing Church of Christ International*, at La Otswe. He served in that ministry for ten years before the Lord raised him up to be a shepherd in his own ministry, which is called the Evangelical Ministry (EVAMIS). In 1968 he attended Evangelical Bible School at Ibadan in Lagos for three years where he was awarded a diploma in Pastoral ministry in 1970. Five years later, in 1975, he continued his theological studies the Full Gospel Bible Institute at the Achimota Girls Guide Center, to enhance his ministry. He studied there for three years. At the end of the study he was awarded a diploma in Pastoral ministry in 1977.

CHAPTER 2

FORMATION OF THE CHURCH

Causes and reasons for the establishment of the church

When Rev. Satch Anumbi graduated from the Full Gospel Bible Institute there was a suspicion that he would break away from the Showers of Blessing Church of Christ International and snatch some of the members to form his own church. Although, according to him, the suspicion was without any basis, some elders of the church advised him to leave the church peacefully and establish his own. He followed the advice and left quietly without informing Prophetess Cecilia Adjorlolo. The prophetess looked for him but could not find him.

Where the Church was Started

Rev. Satch Anumbi met an American Missionary called Rev. Dr. Simons Williams who had just arrived from the US. Dr. Williams approached him and suggested that he set up a church for him. Both of them got into serious prayer for three months. Later he took the American missionary to his Landlord for a land, but the Landlord rather gave them chamber and hall in a house called Essikadu White house near La Roman J.S.S. On 13th December 1985 they formed a church and called it *Evangelical Ministry*. He wanted to emphasize on salvation by faith in the atonement of Jesus Christ, that was why he named the church, Evangelical Ministry. Pioneers of the church were thirteen adults, two youth, and twelve children. They worship three times in a week.

The following were the adults and youth members: Anthony Cobbinah - Choir Master (now King of Prestea), Mrs. Dora Cobbinah, (member), Rebecca Anyeley Okoe - (Elder), Beatrice Dedei Clottey - (Church Mother/Founder's Wife), Rev. Benjamin Alah Anum, (brother of the leader/assistant pastor), Faustina Kai Alah (wife of Benjamin Alah Anum), Jonathan Akoto Darko (Presiding Elder), Victoria Adjeley Okantey, (Elder), Anthony Osei Tutu (Member), Lydia Atswei Boadu (member), Augustina Mansa (member), Maxwell Yaw Sekyereh (member), Abraham deLord (member), Theophilus Aryetey (Youth), and Euphemiah Adobea Darko (Youth). These together with Rev. Emmanuel Satch Anumbi are the pioneers of the church.

CHAPTER 3

THE GROWTH OF THE CHURCH

The Growth of the Church - Crusade / Revivals

As the church started growing, he led his members to organize open-air evangelistic crusades all over La, Mamprobi in Accra, Nsawam, Suhum, Nkronsu in the Suhum district and Kwesi Nyarko in the Eastern Region of Ghana.

First Missionary Journey of Rev. Anumbi

Rev. Satch Anumbi began his first evangelistic missionary journey in 1992. The purpose was to spread the Gospel and to plant churches. He headed to Nkronsu in the Suhum district in the Eastern Region. With the help of Mr. Bram Obeng, a headteacher of Nkronsu primary 1 and Junior Secondary School, a branch of the church was established in 1992. The church cultivated a farm. There maize, palm nuts, cassava, coconut, oranges, and plantain in the farm. The purpose of cultivating the farm was to help who were not working so that they will have some money to support their families and the church. Everything went on well till Mr. Bran Obeng had a stroke and died in 1999. The death of the Master Bram incidentally was the beginning of the 'death' of the branch and the farm. This happened because there was no active member who can take care of the church and the farm.

Second Missionary Journey of Rev. Anumbi

After setting up a branch of Evangelical Ministry at Nkronsu, Rev. Satch Anumbi left for Kwasi Nyarko, a village in the Nsawam district in the Eastern Region. There he established another branch and a farm. As time went on the church and the farm were handed over to a young man called Solomon Joe Nartey. He led the church for almost five years but all of sudden brought confusion in the church. He wanted to divorce his wife but the elders of the church did not permit him so he run away from the church and went to Accra. The elders could not administer the church and the farm so the ventures collapsed.

Third Missionary Journey of Rev. Anumbi

Suhum, a town in the Eastern region, was the next evangelistic missionary place Rev. Satch Anumbi went. A branch was opened at Suhum. Prophetess Esi Nti was asked to lead the church. Early members of the church were seven children of the prophetess, (three sons and four daughters), her in-laws and twelve other people. Prophetess Nti started nicely from the beginning. She won many souls but because of poor administration, membership in the church began reducing little by little. In all these places, souls were won to the glory of God but the leaders were not mature enough to disciple the members in the churches.

Conventions

Evangelistic Conventions were held once a year in all the branches planted. The conventions were held during Easter. They went back to their respective stations after the convention. Later on the convention was rotated to all the branches. The first convention was held at Nkronsu in 1993. The purpose of the conventions was to build up and encourage the members in the new branches. When the Kwasi Nyarko and Nkronsu branches started losing members the convention was held at La, the national headquarters of the church. Now the Convention is no longer held at any place except La, the Headquarters.

CHAPTER 4

TEACHINGS AND DOCTRINES

God

The Church believes in God as the father and creator of the universe, He is one and only God, three in one God. Father, Son and the Holy Spirit. (The Trinity), and the Triumphant God.

Jesus Christ

The teaching about Jesus Christ is that, He is the son of God who came into the world through a virgin Mary and Joseph because of the sinful nature of man. And through Him man can see God and have salvation through obedience and the Law of Almighty God

Holy Spirit

The Holy Spirit as Comforter, as Christ said, I am going to the Father, but the Comforter will be with you. The understanding of the church is that the Holy Spirit links their faith in the Lord, to know who God is, His miracles, Grace, mercy, prosperous and the love He has for His children which brings more trust to them in the Lord.

Sin

Sin is the breaking of religious or moral law. Especially through willful act done deliberately or intentionally. Always one want his or her own way or self-willed. e.g. adultery, fornication, murder, gossiping, stealing etc, such things doesn't go with church rules or laws.

Salvation

Salvation means to the church as to be saved. Salvation is by faith in Jesus Christ as a personal saviour, and one who can take all problems and burdens away and be saved freely. Salvation is in Jesus Christ; he is the one who can rescue spiritually and from the consequences of sin.

Forgiveness

The church believes in forgiveness, as forgiving each other in any offence committed by one who commits it, or having pardon for one another. As Christ did for His children on the cross, so does he expects us to forgive each other in any situation we found our selves. Also we must have the inclination to forgive.

Sickness

In sickness the church believes that sickness is suffering from disease. So through prayers, faith and believes, one can be healed and be free, as it is written Isaiah 58:8, that the light will break forth like the dawn and healing will quickly appear.

CHAPTER 5

PRACTICES

Baptism

The Church believes in baptism by immersion, which means the rite of admitting a person into a Christian Church by dipping him or her in water. Before baptism, the Church allows that person to accept Jesus Christ as his or her personal saviour and Lord. The person to be baptized will be coming to church for six months, learning and knowing what baptism means, before he or she will be baptized by the pastor. After baptism the person is expected to live a new life in the Lord; he becomes a full member in the church with baptismal a certificate and a file.

Holy Communion

The church celebrates the Holy Communion on a Sunday – once monthly. Those who are qualified to participate in the communion are those who have searched their hearts, thoughts and emotions. Confession of sins must be done before participating in the Holy Communion. They must attend communion class for one week before attending the Communion.

Special Clothing

The Church members wear different kinds of clothing during annual fundraising events and Christmas. There are also special clothing for some groups like the Singing groups, Men and Women fellowships.

Olive Oil

The oil is used when there is an ordination in the church and also the day of anointing. It is also used for those who are sick in the wounds of their bodies to be healed. It is a symbol for the church in any occasion or celebration that comes in the church.

Marriage

In marriage affairs the church understands it as the state of being married to two couples, or a relation between husband and wife. The church recognizes two kinds of marriage - wedding or customary rite. The church counsels two people who love each other and have agreed to marry – whether wedding or customarily. The church issues a marriage certificate after blessing the marriage.

Prophecy

Prophecy in the church is divine guidance. This only happens when God speaks through his servant, or a person who is religious leader. The church allows such person to prophesy to the leader of the church and his elders alone to find a solution to it. This is so because the church does not want this prophecy to be given publicly since it could destroy the image of the church or could cause some misunderstanding. Prophecy in the church is one-on-one.

Blessing of Women after Childbirth

The blessing of women begins from the time of their pregnancy. They will be called to come to the altar to be prayed for during every church service till the day God will deliver them. After the delivery, the church gives a date for the blessing of the woman her baby. The baby will brought before the altar by the mother for blessing from the bible, as it was done by Simon to Jesus Christ. The culture of our forefather's blessings continues in the Ga language as follows:

Call by Pastor

Tswa, Tswa, Omanyaba,

Wɔblɔ yi ati,

Wɔjebu, wɔje nu,

Wɔye wɔ nuɛ wɔkojianɔ ajɔ wɔ,

Wɔke edin ba,

Wɔke eyen aaya,

Wɔbatsu, ni wɔnye ke wɔtse ana eko ni ame ye,

Response by congregation

Yao!

Yao!

Yao!

Yao!

Yao!

Yao!

Yao!

Eyi aba gbo djen, ni ana faa nii ni akε falε,

Yao!

Ena enako, gbɔni balε, enyε yi ana wala, ni etsε hu yi ana wala,

Yao!

All this words are blessing, and it simply means the child should be a good child, respect, should only testify about what he or she have seen, work for the parents to have some to eat, and bring peace in the home. The parents of the child should have a long life. And the responds to all mean one thing, similar to Amen! After the blessing, some donations will follow e.g. like money, cloth, dresses, soaps and many more.

Reformation and Healing

Between 2000-2002 some of the elders started polluting the members that the church is not allowing prophecy to be given openly. This made some members uncomfortable in the church. As a result, some of the members started leaving the church with their children. The others who did not leave the church absented themselves for over eighteen months. The church did not give up; a reform programme was began. Those who have absented themselves were visited often and often. More branches (congregations) were planted. Through the reformation, healing took place in the church for twelve months. Women with difficult pregnancy give birth safely. An accident victim was healed. At Nsawam a blind woman's sight was restored. These miracles made the church grow.

Fasting and Prayer

The church believes in fasting because it is really beneficial to every Christian. Members are expected to abstain from all or certain foods as in observing a Holy day. And to some circumstances like stomach problem, one can eat very little. Prayer means an act of praying or speaking to God for something one wants, and in doing that one can kneel, stand or sit down when praying to God, for the bible says in psalm 109:4 that man must give himself to prayer. Matthew 21:22 also says, man must believe in prayer and shall receive in it, and Acts 6:4 says, we should give ourselves continually to prayer. So for the church to obey by their doctrine and rules, they must abide by it to receive God's blessings from above.

Praises and Worship

The church worships the Lord with praises in a joyful manner. They do so because of what the Lord has done for them. They also stand on what David said in Psalm 103:1-22, about praising the Lord for the passion he has for his children. Therefore, it encourages them to praise Him all the time. And psalm 150:1-6 also says the Lord should be praised in his sanctuary and his mighty heavens, and his act of power so the Lord means a lot beyond their understanding. In worship, they devote themselves to the Almighty God.

CHAPTER 6

THE CHURCH GOVERNMENT

Leadership of the Church/Organizational Structure

The head pastor, who is also the Founder and Leader, is at the hierarchy of the Church's administrative structure. He is followed by the following offices: Junior Pastors, Evangelist, Presiding Elders, Church Mothers, Deacons and Deaconess, Ushers, Servers, Secretaries, Recording Officers, Protocol officers.

Training and Appointments of Pastors

Pastors in the church are trained through theory and practicals. In practice, pastors the head pastor and his elders come together and sponsors a trainee-pastor to a Bible school. Seminaries that run long term programmes are preferred over those that run short courses. The head pastor and his elders ensure that whiles the trainee is going to the school he or she does practical ministry with the head pastor (The Founder of the Church) so if God permits by the end of the course he or she has learned a lot practical ministry. After that the church allows the new pastor to practice it in the church in all activities (in children service and Adult's service). If the Pastor does well, he or she will be congratulated and ordained After that he or she would be allowed to join the head Pastor and his elders at the altar which is the position of honour. Elders of the church make sure that the new pastor is properly married before the ordination comes on. A certificate of ordination is issued after the ordination.

Finances of the Church

The church has an account at the La Community Bank. Major income is mainly derived from annual fund raising and mini appeals for funds. Petty income is derived welfare dues, and tithes, offerings and at times monies that some people give after giving testimonies about what the Lord has done for them. A Finance Committee oversee the finances of the church. The Committee gives an account of monies received and spent to the whole congregation. Three elders are signatories to the account. They are, the head pastor, the presiding elder, and the junior pastor who signs as the secretary.

Aims and Objectives

The aims and objectives of the church it to plant more branches and show concern about them. Every member of the church, especially the youth, is expected to know how to be an interpreter, Bible reader (in any language the person can), preacher, Master of Ceremony, and how to evangelize. One of the church's objectives is to have more farms, schools, stores, look after poor, widows, and orphans and to have a good name as it is more desirable than great riches Prov. 22:1. Their wish also is to help any other church that needs their help, to cope with every one in their community and to develop the other churches if a request is made.

Discipline

The church understands discipline as a training that develops self-control. As the Bible too talks about it in Heb. 12:11 that no discipline seems pleasant at the time, but painful. Then later produces a harvest of righteousness and peace for those who have been trained by it. Therefore, the church based on it to check everyone, whether you are a member of the church or not. The church makes sure members dress decently, respect both adults and children. Anyone who forms a habit to dress improperly is called by the head Pastor himself; he makes sure the dress is cut it into pieces. No bad haircut and misbehavior is tolerated. A Disciplinary Committee oversees that discipline is maintained in the church. Those who disregard the rules of the church are either suspended or lose their positions. Some are prevented from taking part in any activity of the church until they repent and promise to be of good behavior. These disciplinary measures are taken so that members will learn a lesson from them.

Groups in the Church

The church has ten groups.

Groups.

Voices of the Light

Women's Fellowship

Youth Singers

Youth Fellowship

Meeting days.

Mondays

Tuesdays

Thursdays

Thursdays

Evas-band	Thursdays.
La-vam Choir	Saturdays
Soul Winners	Saturdays
Children Singers	Sundays
Men's Fellowship	Sundays
Gospel Band	Sundays

All the groups play their parts well, when it is their turn to do so. Every year the church holds a General Church Convention and Convocation in a place to be announced before time. Every branch is expected to attend the Convention and Convocation.

CHAPTER 7

THE CHURCH TODAY AND TOMORROW

Numerical Strength and branches

So far the church has come a long way in ministry. Total membership at the La branch is about one hundred and seventy-five. Forty-five of them are children and the rest, which is hundred and thirty are adults (men and women). And all of them can minister well in the church except the infants who cannot speak well. But as at now those who do not want to go through the training of the church have gone astray like lost sheep. They are about thirty-two people. According to the research undertaken by the church those people do not belong to any church; they float from one prayer camp to another. As a result, the church is keeping an eye on them hoping that they will retrace their steps and join the church again. The church is putting in efforts to revive the three branches at Kwasi Nyarko, near Nsawam and Nkrunso, near Suhum. The other place that is to be revived is the one at Suhum. Out of these three branches only the Suhum branch is the most vibrant, though still struggling.

The present and future of the church always remain in the minds of the leaders and the congregation. It is in their efforts that the word of God will spread to the whole world or in Africa. Achieving the Great Commission (Mathew 28:18-20) is the goal of the church. The church intends to establish schools and educate members in the church and those outside. Farming is another goal of the church. The purpose is to get food at all times for the poor. Establishing more branches, training every preacher and teacher who passes on their way so that no other preacher or teacher will be able to deceive them in the church or where ever they found themselves. It is the wish of the church to change the plan of the church into a big storey building with stalls for those who have learn their handy-works to do business there so whenever church service is over, they can sell their wares so as to find money to support the church.

Church Membership

For one to become a member the elders make sure that the person attends church regularly and participates in all activities of the church. The period of observation is six months after which the person is allowed to buy file from the secretary fill it. Details on

file are – full name, name of parents or guardians, home town, married or not married, and the location of the person's house. Two passport pictures to identify the person is then fixed on the file. After this process, the person will be shown to the whole congregation, for the congregation to recognize that the person and know that he or she has become a member of the church, so if any one meets him or her outside or inside the church, he or she is to be regarded as a brother or sister in Christ. The church do all these because every Sunday attendance will be marked from the register to see these who attend church on that day and those who did not attend church. This will let the church visit these who are absent to find out what is wrong so as for the church they always connect with their members in the church.

General Performance/Achievements

So far the church has achieved many things through their members, especially the youth, all because of the training giving to them. Now any of them can be M.C (Master of Ceremony) preacher, interpreter, evangelist, and a good reader in any language that the person can read in the Bible. They have the skills to control the children service and the old ladies in the church. Unfortunately there are no old men in the church. The youth care for the poor, widows and orphans, and share what they have with them. Most of the leadership roles in the church; the youth play it well to the satisfaction of the elders in the church. And wherever the elders invite them too, they are available. Therefore most of the elders are there to supervise and guide them in a correct manner, how to be humble in the Lords' work and not to be proud in doing it. The training of all the people has become an advantage to the church.

Observations and evaluation

The church has tried a lot in playing many roles and has many skills in leadership. Though it is not one of the prominent churches at La, it is widely respected. The leader and his elders have made an effort to train every member to participate in the activities of the church and to have a good relationship with those who are not members. They have made another effort to plan committees to help the growth of the church, and to make every member happy in caring, love, peace and respect.

It is however disturbing that some of the members still do not stay in the church for long. The lifestyles of some of the members are contrary to Christian teaching. The leadership of the church needs to work hard to bring in more people and to open more branches both in Accra and beyond Accra. The reason why the early branches at Nkronsu, Kwasi Nyarko and Suhum did not grow should be a lesson that should guide the leaders in their efforts to open more branches of the church.

I have observed that the youth outnumber the adults in the church but they are scarcely involved in the administration of the church. A greater involvement of the youth in the administration of the church will enhance the growth and future of the church.

APPENDIX A
CONSTITUTION OF THE CHURCH

1. THE CHURCH BELIEVE THAT ALL HAVE SINNED AND COME SHORT OF THE GLORY OF GOD AND REPENTANCE IS COMMANDED BY GOD FOR ALL AND NECESSARY FOR FORGIVENESS OF SINS
2. BELIEVE THAT JUSTIFICATION, REGENERATION AND THE NEW BIRTH ARE WROUGHT BY FAITH IN THE BLOOD OF JESUS CHRIST.
3. BELIEVE IN SANCTIFICATION SUBSEQUENT TO THE NEW BIRTH, THROUGH FAITH IN THE BLOOD OF CHRIST, THROUGH THE WORD AND BY THE HOLY GHOST.
4. BELIEVE IN HOLINESS, THAT IT IS TO BE GOD'S STANDARD OF LIVING FOR HIS PEOPLE
5. BELIEVE IN THE BAPTISM OF THE HOLY GHOST SUBSEQUENT TO A CLEAN HEART.
6. BELIEVE IN SPEAKING WITH OTHER TONGUES AS THE SPIRIT GIVES UTTERANCE AND THAT IS THE INITIAL EVIDENCE OF THE BAPTISM OF THE HOLY GHOST.
7. BELIEVE IN THE PERFECTING OF THE BELIEVER THROUGH THE WORD OF GOD BEFORE CHRIST COMES BACK AGAIN TO TAKE A SPOTLESS GLORIOUS CHURCH BACK WITH HIM
8. BELIEVE IN WATER BAPTISM BY IMMERSION AND ALL WHO REPENT SHOULD BE BAPTIZED IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT.

9. BELIEVE DIVINE HEALING IS PROVIDED FOR ALL IN THE ATONEMENT.
10. BELIEVE IN THE LORDS' SUPPER AND WASHING ON THE SAINT'S FEET.
11. BELIEVE IN THE PREMILLENIAL SECOND COMING OF JESUS. FIRST TO RESURRECT THE RIGHTEOUS DEAD AND TO CATCH AWAY THE LIVING SAINTS TO HIM IN THE AIR.
12. BELIEVE IN THE BODILY RESURRECTION, ETERNAL LIFE FOR THE RIGHTEOUS AND ETERNAL PUNISHMENT FOR THE WICKED

APPENDIX B
RULES AND REGULATIONS (BY-LAWS)

1. Only full members benefit from the church.
2. Be a registered member of the church.
3. New member should serve the ministry for six months.
4. New member should be baptized by the church.
5. New member should have a file and a passport picture fixed on it.
6. A member needs a regular attendance with at least half the marks from the time he or she joined the church till the time there will be an enjoyment or problems.
7. A member should join a group in the church so that if anything, the group could help.
8. Be committed and a hardworking member of the church.
9. Must be a respectful member.
10. Must pay his or her tithes and dues.

NB: Any member who fails in these rules and regulations, the church does not think it can come to his or aid or there will be no help for such a person.

APPENDIX C

COMMITTEES IN THE CHURCH

CHURCH COMMITTEES

The church has thirteen (13) committees, and in it one member can play three or more part in it. All because that person has devoted him or herself for the Lords work.

The committees and its members in it:

FINANCE COMMITTEE

Presiding Elder Jonathan Akoto Darko (Chairman).

Junior pastor Richard Nai Mensah (Secretary).

Mother Beatrice Dedei Clotley (Omanyeyoo)

Mother Faustina Kai Allah

Deaconess Rebecca Oboshie Tetteh

Deaconess Comfort Dede Ashirifi

Supervisor-Reverend Satch Emmanuel Anumbi

Mother Victor Adjetey Okantey

HARVEST COMMITTEE

Reverend Satch Emmanuel Anumbi

Junior Pastor Richard Nai Mensah (Secretary)

Mother Beatrice Dedei Clotley –Omanyeyoo- (Chairperson).

Deacons Rebecca Oboshie Tetteh

Server Prince Tawiah Laryea

Brother Frank Obodai Schandorf

MARRIAGE COMMITTEE

Presiding Elder Jonathan Akoto Darko (Chairman).

Junior Pastor Richard Nai Mensah (Secretary).

Mother Beatrice Dedei Clotley Clotley (Omanyeyoo)

Mother Faustina Kai Alah

DEATH COMMITTEE

Presiding Elder Jonathan Akoto Darko (Chairman).

Mother Victoria Adjeley Okantey

Junior Pastor Richard Nai Mensah (Secretary).

Mother Beatrice Dedei Clotney (Omanyeyoo)

Deaconess Comfort Dede Ashirifi

Deaconess Rebecca Oboshie Tetteh

Junior Elder Gladys Adai Torgbor

Mother Patience Martekie

MISUNDERSTANDING COMMITTEE

Presiding Elder Jonathan Akoto Darko (Chairman).

Junior Pastor Richard Nai Mensah (Secretary).

Mother Victoria Adjetey Okantey

Mother Beatrice Dedei Clotney (Omanyeyoo)

Mother Faustina Kai Allah

BAPTISM COMMITTEE

Junior Pastor Richard Nai Mensah (Chairman).

Server Gladys Adei Nikoi

Server Prince Tawiah Laryea

R. O. (Lady) Juliana Osei (Secretary).

URSHERS' COMMITTEE

Deaconess Comfort Dede Ashirifi (Chairperson).

Junior Pastor Richard Nai Mensah (Secretary).

Deaconess Rebecca Oboshie Tetteh

Junior Elder Gladys Adai Torgbor

Sister Shirley Akua Ofori

REGISTRATION COMMITTEE

Junior Pastor Richard Nai Mensah (Chairman).

R. O. Gabriel Ashie Nikoi

R. O. (Lady) Juliana Osei (Secretary).

PROTOCOL COMMITTEE

Deacon Osei Tutu (Chairman)

Junior Pastor Richard Nai Mensah (Secretary)

Brother Frank Obodai Schandorf

Sister Shirley Akua Ofori

Junior Elder Gladys Adai

Deaconess Comfort Dede Ashirifi

Deaconess Rebecca Oboshie Tetteh

BAND'S COMMITTEE

Server Prince Tawiah Laryea (Chairman).

Server Gladys Adei Nikoi

R. O. (Lady) Juliana Osei (Secretary)

R.O. Gabriel Ashie Nikoi

Sister Shirley Akua Ofori

Reserve: Brother Frank Obodai Schandorf

Brother Moses Sekyereh

Supervisors: Reverend Satch Emmanuel Anumbi

Presiding Elder Jonathan Akoto Darko

Junior Pastor Richard Nai Mensah

DISCIPLINARY COMMITTEE

Presiding Elder Jonathan Akoto Darko (Chairman)

Junior Pastor Richard Nai Mensah (Secretary).

Mother Victoria Adjetey Okantey

Mother Beatrice Dedei Clotney (Omanyeyoo)

Supervisor: Reverend Satch Emmanuel Anumbi

GOOD NEWS THEOLOGICAL
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SERVER'S COMMITTEE

Mother Beatrice Dedei Clottey –Omanyeyoo- (Chairperson)

Mother Faustina Kai Alah

Server: Gladys Adei Nikoi (Secretary).

Reserve: Sister Bernice Mensah

CHILDREN SERVICE COMMITTEE

Pastor Edward Duorde

R. O. (Lady) Juliana Osei (Secretary).

Server: Gladys Adei Nokoi (Chairman)

Mother Faustina Kai Alah

Mother Beatrice Dedei Clottey (Omanyeyoo)

Reserve: Sister Bernice Mensah

Supervisor: Reverend Satch Emmanuel Anumbi

APPENDIX D
A TYPICAL SUNDAY SERVICE PROGRAMME
9:00am – 12:30pm

JOIN THE LORD'S FAMILY
(EVAMIS "THE LORD'S FAMILY")

PREPARED BY – REV. SATCH E. ANUMBI

Part 1

1. Ring the bell Lord's Prayer 8:45am
2. The Lord's prayer 8:45 – 8:50am
3. Opening Prayer 1
 - Thanksgiving
 - Late Comers
 - The workers for the day
 - To-day's Service
4. 1st Bible Reading PS 51
5. Praises from the Bandstand
6. 2nd Bible Reading
7. Prayer 2
 - We shall make God great
 - Thanksgiving
 - Forgiveness of sin
 - Holy spirit
 - Evamis/living foundation
and other churches
 - God's Blessings on the members

Part 2

8. Praises from the Bandstand
9. Purpose of gathering
10. Selected Sang group
11. Sermon
12. After call
13. Offertory
 - Nowomo
 - Emmanuel / Ebenezer
 - Double Offertory
14. Announcements
15. Closing prayer / Benediction